A U M

Not to commit any sin; to do good, and to purify one's mind—that is the teaching of the Awakened. —DHAMMAPADA.

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AFTERMATH

II

The wheel of the Good Law moves swiftly on. It grinds by night and day. The worthless husks it drives from out the golden grain, the refuse from the flour. The hand of Karma guides the wheel; the revolutions mark the beatings of the karmic heart. —THE VOICE OF THE SILENCE.

THE literature of any movement is the public "voice of the silence," for in it is recorded the only mental deposits which are accessible to succeeding generations. From these remains of what at one time were the vital moving causes of conduct and events, each student must revisualize for himself as best he can the invisible, esoteric, governing motives, tendencies, forces at work in the minds of those Egos to whose works he has fallen heir under his own Karma.

From such study he can recognize his own present affinities, the coming to life of his own mental deposits from past egoic associations, and, in the light of this combined spiritual biography and autobiography, bring his own intelligence and will into conscious determination of his own course. Either he will be dominated by the influences of his own vast past, which constitute his existing internal conditions, as they are energized by external relations, and thus become the *creature* of Karma—or, he will, by deliberate and informed choice, struggle to overcome adverse circumstances within and without, and thus regain his true status of a creator, the "will-born Lord." In either eventuality he will have to fight, or flee from

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Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—Editors, THEOSOPHY.

the field of battle, for he is at the turning point, whence the ways go up or down. The great majority of men have not as yet arrived in their evolution at "the moment of choice," but every Theosophist has, or he would not be within the sphere of the Movement at all.

The outward actions, the visible personal equations, are, among Theosophists, the mere silhouettes on the screen of time we call the past, the present, and the future. The real, because the *causal* aspect of the Movement, individually and collectively, is not in the visible record but in the *mind,* whether in the mind of him who makes, or of him who reads, the "great register." Theosophy, the Theosophical Movement, and Theosophists, are all one and the same—whether as creature, creator, or as Perceiver pure and simple, they belong in the domain of *psychology,* and should be observed, studied, dealt with from the standpoint of the reincarnating Ego who is beyond time, as beyond the physical and the personal field of battle in which he is involved, eternally between his own Will and Karma.

The value of all history is, therefore, wholly psychological. Whatever reality things possess must be looked for in them before or after they have passed like a flash through the material world. The thing done or witnessed a moment since is as irrevocably beyond the horizon of physical force or perception as the thing not yet come within their range. Merely to attempt retrospection or forevision is to assume the position of the Spectator, the Witness, the true Self. To maintain that attitude is to be a Disciple. The story of the Movement is the story of the efforts of Theosophists to achieve and hold that position; their successes and failures so to do are merely imaged in the fluctuating fortunes of the visible Movement.

The turning point in the centenary cycle of the Movement was, then, imaged and concentrated in what are now but printed records. These shed a great light on the then past and the then future. If, now, they can be read for their psychological value, they will shed a great light on the present and thus enable living Theosophists to see more clearly the meaning of what is continuously passing before their eyes.

In 1924 was published *The Mahatma Letters to A. P. Sinnett*—Letters originally written during the period 1880-1885. During all those forty years the existence of these Letters was known to all Theosophists in the least informed. Copies of them were supplied by the Masters to H. P. B. at the time; copies were by her fur-

nished to Mr. Judge. Mr. Sinnett was instructed by the writers of the Letters not to make them public, but to use them as source-material for his own study, self-education, and his own literary efforts to aid the cause of Theosophy. He was permitted to allow copies to be made within his own discretion, provided he took a pledge from those so favored that they would not violate the injunction to withhold the Letters *in toto*. C. W. Leadbeater and Annie Besant were among those who had copies from Mr. Sinnett, at least as early as 1893, two years after the death of H. P. B.

What light is shed by the publication of these Letters—on the past, the present, and the future, for Theosophists now living?

They show that long before they were written, the Theosophical conduct of both H. P. B. and Judge were in the most strict accord with the letter and the spirit, the teachings and the objects of the Masters of Wisdom. They show that, from the beginning, H. P. B. knew all that is contained in these Letters; that *Isis Unveiled,* published in 1877, contains far more than is in the Letters and that explicit and implicit in that book is all that has since been recorded in the literature of the cycle; that all her subsequent writings were but amplifications and explanations of what is in fact contained in *Isis*.

The Letters show that from the earliest of his writings, beginning with the first number of his *Path* in April, 1886, Mr. Judge had the same cognizance, showed the same understanding appreciation and fidelity, in his sphere of work that H. P. B. exemplified in hers; that the two were *one* in fidelity to the Theosophy of the Masters, to the Objects of the Movement, to the instructions of the Masters as to the use to be made of the material provided by Them.

The Letters show the difficulties and limitations of Mr. Sinnett, his failure to grasp either Their spirit or Their meaning; and, equally, the very great and real service he was nevertheless able to give and did give to the struggling Cause by his adhesion, his bold utterances, his literary ability, and his influential standing. The Letters show throughout that Mr. Sinnett was never anything but a novice in Theosophical understanding, a tyro and less than a tyro in Occultism; that he had *no* appreciation of anything but the "third object," and that his misunderstanding of that was not merely lamentable but grotesque. He never took to *himself* a single warning or prophetic hint contained in them. What is the evidence. The answer is to be read in the subsequent course of Mr. Sinnett himself.

When the Masters ceased replying to his letters to Them, Mr. Sinnett inferred that the cause was the failure in Occultism of H. P. B., who had been the mediator for the correspondence. He then began using psychics, one after another, the chief from 1889 to 1894 being C. W. Leadbeater. Through these psychics he received what he assumed to be communication from the same Masters as before, and on these communications were based all his subsequent voluminous writings and claims to pre-eminence for himself, as well as his openly published charges that H. P. B. "fell under dark influences," and his privately circulated charges that Mr. Judge, following H. P. B.'s example, had also fallen victim to the same fate. When Mr. Sinnett's writings and conduct are traced in the light of the Mahatma Letters, no one can fail to perceive that his understanding and conduct were in the reverse direction from those of H. P. B. and Judge. Theosophists of to-day need to recall that from 1881, when *The Occult World* was published, until 1886, when his *Incidents in the Life of Madame Blavatsky* was written, Mr. Sinnett was the most influential of all those then connected with the Movement. His books circulated more than any and all others; his voice was the only one regarded as authoritative by the public and by most inquirers and students; he was the only one upon whose integrity no attacks were made; the only one upon whom no filth was thrown. During the fury of the Coulomb charges and the "investigation" by the Society for Psychical Research, which reduced H. P. B. to impotency and Col. Olcott to despair, Mr. Sinnett alone represented whatever of prestige remained or was recoverable. It was Mr. Sinnett's acquaintance with and influence on the principal figures, other than H. P. B. and Judge, which infected them with his views. They were a major factor in the reversionary course of Col. Olcott, Bertram Keightley, C. W. Leadbeater, Annie Besant, and others through them. It was the direct and indirect consequences of the ideas personified in Mr. Sinnett's theosophical conduct which compelled H. P. B. and Judge to establish the "Eoteric Section" in 1888, and which have, in their logical developments, governed the course of the public Movement ever since. The Mahatma Letters made the two poles of the Movement unmistakably plain in 1925, as they do now, for they show that the course pursued by H. P. B. and Judge is the Path of Masters, while the other course led and can only lead to mere intellectualism, sacerdotalism, or *psychism*, as opposed to Psychology.

Early in 1925 The Theosophy Company published a photographic reprint of the original edition of *The Secret Doctrine* which had been out of print since 1893, and had been replaced by the corrupt "Third and Revised Edition" bearing that date—a "revision" made by Mrs. Besant as *Recorder* of H. P. B.'s teachings. The publication of the photographic facsimile of the original enabled anyone so minded to verify for himself how unfaithful Mrs. Besant and her coadjutor Mr. G. R. S. Mead had been to their trust. Likewise it enabled everyone to compare the teachings of *The Secret Doctrine* with the contents of the Mahatma Letters and know for himself why the Masters had forbidden the publication broadcast of Their Letters to Mr. Sinnett. All that is taught in the Letters is contained in *The Secret Doctrine* which was originally published in 1888, and is there presented in proper form for students under the direct instruction and sponsoring of the Mahatmas Themselves. The publication of the Mahatma Letters in violation of Their own injunction, and recourse to these Letters instead of to *The Secret Doctrine* for instruction in Occultism, shows the difference between true and false psychology. Mr. Sinnett's use of the Letters was such as to close to him the door opened via H. P. B. with the Mahatmas: what will be the effect of the unlawful publication and use of them thus made possible to so many "hopeless Incurables in the Mysteries"?

Early in 1925 *The Theosophical Movement, 1875-1925: A History and a Survey,* was published in book form. Its original issue was in the form of a series of articles in the magazine THEOSOPHY, ending in October, 1922. The original publication thus preceded by two years the publication of the Mahatma Letters. During its serial publication the circulation of the magazine more than doubled, thus showing the widespread interest among individual Theosophists in the history of the Movement, till then accessible only fragmentarily and through biased channels. The book issuance of the work made it the hitherto "undisclosed Veda" of Theosophical history, as the publication of the Mahatma Letters made accessible the hitherto "undisclosed Veda" of the transmission of Theosophical teachings. Every statement of moot or controversial fact in *The Theosophical Movement* was fully documented; its reasoning from the facts, its application of Theosophical teachings to events and conduct could, upon comparison, be substantiated as in strict accord with the Mahatma Letters, and with the example, method and policy of H. P. B. and Judge. The work had been

inspired by Robert Crosbie. Its preparation and authentication of materials had been an arduous and uphill work for many years on the part of a group of his original associates under his direction and with his invaluable assistance due to his uninterrupted relations with H. P. B. and Judge from the early years of the Movement, his lifelong devotion to them as the true Teachers.

When advance copies of *The Theosophical Movement* were sent out an instant and powerful effort was made by leading officials in the Adyar society and its ill-starred offspring, the Liberal Catholic Church, to cajole or coerce the publishers into the suppression of the book. Personal interviews, letters, every available influence, was brought to bear. Finally, Mr. C. Jinarajadasa, then Vice-President, now Head of the "esoteric section" in the Adyar society, cabled the publishers, and his New York lawyer demanded retraction of statements made and the withdrawal of the book from sale until the offensive statements were eliminated. The publishers, E. P. Dutton & Co., transmitted the various representations and demands made, including the threat of libel proceedings, to the writers of the book, who thereupon satisfied Messrs. Dutton and Co. of their financial, legal, and moral responsibility, and their readiness to prove in open court every statement of fact in the book. The publishers thereupon proceeded with the distribution of the work, which has been very widely read, and still continues in demand among those who wish to know the truth of Theosophical history.

Faced with either making good their threats or resorting to less hazardous tactics, the Adyar-Liberal Catholic Church protagonists chose the latter. Hurried efforts were made to counteract the feared effects of *The Theosophical Movement;* a book of their own was gotten together which was published near the close of 1925, under the editorship of Mr. Jinaradasa, "for the General Council of the T. S.," as *The Golden Book of the Theosophical Society.* Anyone can compare this book with *The Theospohical Movement.* On all disputed facts the Adyar publication contents itself with sheer unsupported assertions, whereas *The Theosophical Movement* buttresses every statement made with the supporting evidences, so that the reader can verify the facts stated, and follow the reasoning logically. It is well-known to judges and lawyers that partisan testimony and biased evidence cannot stand up under cross- examination, while the more any disinterested witness is questioned the stronger it becomes. Had this practical principle been availed of by Theosophists the mistakes of the past would have been avoided,

the present confusions be cleared up. Thus, in Mr. Jinarajadasa's *Golden Book* he all unwittingly punctures Mrs. Besant's claims which so powerfully influenced the corruption of the Movement. Mr. Jinaradasa says, page 122:

> "The death of H. P. B. made no difference to the outer organisation of the T. S., for Colonel Olcott was in charge of the Society as President. But it made a very great difference to the occult part of the work, the E. S. T. founded by H. P. B. Before her death, she had appointed by writing Mrs. Besant 'Chief Secretary of the Inner Group of the Esoteric Section and Recorder of the Teachings,' and also made her verbally the Outer Head of the E. S. T. Mr. W. Q. Judge had previously been appointed by H. P. B. her agent for America to distribute documents. After her death, and at Mr. Judge's suggestion, supported by what purported to be a message from Adept who was the Inner Head of the E. S. T., Mrs. Besant consented to divide the E. S. T. into two divisions, Eastern and Western. . . . There were to be two joint Heads, Mrs. Besant for the Eastern Division and Mr. Judge for the Western. . . . this arrangement broke down after three years."

It would be difficult to find a more disingenuous statement of fact, a more ingenious injection of fiction, or a better example of the Jesuitical maxim, *suppressio veri, suggestio falsi,* than is contained in the above-quoted "history" of the most crucial events in the cycle of the Movement. It will repay close examination.

First, as is characteristic of the book, there is no authentication of the statements made. They are recited as unquestioned facts, whereas they are dubious and disputable to the last degree. The same subject matters are covered in *The Theosophical Movement,* pp. 296-301, 559-573, and 643-652, where the actual facts are given, fully authenticated over the signatures of those involved. They show:

(I) That the entire Council of the E. S. T., including both the English and American "Inner Groups" affirmed, in the statement signed May 27, 1891, that Judge attended the Council as *"the representative of H. P. B.,"* under *written* statements made by H. P. B. and Mrs. Besant attended as "Recorder and Secretary," as Mr. Jinaradasa states, under a *written* appointment by H. P. B. The *Minutes* of the Council proceedings were signed by all, Mrs. Besant included. Mr. Jinarajadasa inserts in his "history" that H. P. B. had *"verbally* made Mrs. Besant *Outer Head of the*

E. S. T." What is the evidence? It could only rest on Mrs. Besant' say-so—to which the whole document of May 27, 1891, signed by her, gives the lie. And if H. P. B. thought it worth while to give Mrs. Besant a *written* appointment to the duties of a mere prothonotary only, it would be strange indeed that the "appointment" to the most responsible post in the whole E. S. T. and T. S. would be so casually regarded by H. P. B. as to cause her to make it "verbally." This "story" was fabricated by Mrs. Besant at the close of the year 1894, just after Mr. Judge, under the authorization of H. P. B.—authorization which Mrs. Besant and the rest had witnessed by their signatures at the Council of the E. S. T.—had deposed Mrs. Besant from her joint-headship with him, as unanimously agreed to at that Council. Mrs. Besant was in the throes of the reaction against her among Theosophists for her infamous part in the "charges" against Judge the preceding July, and its recrudescence in November following. At the same time Mrs. Besant put out the claim that H. P. B. had "appointed" her "successor." Such was Mrs. Besant's prestige at the time that great numbers of Theosophists took her word for anything she might choose to affirm. Great numbers have done it ever since—to their sorrow, and to the ruin of a large part of the Movement.

(2) The "purported message from Adept" which Mr. Jinaradasa says caused Mrs. Besant to "consent to divide the E. S. T. into two divisions, Eastern and Western" was declared by Mrs. Besant early in 1895 to have been a forgery by Judge, and her then assertion has been accepted far and wide ever since as the truth. Yet, under date of July 6th, 1891, in December of the same year, and again in an E. S. T. Statement dated "August, 1893" Mrs. Besant herself had formally stated (*a*) that the "Judge message" had nothing to do with the Council proceedings as it was discovered after the arrangements had been decided; (*b*) *that it was herself, not Judge, who had found and introduced the message, and that the circumstances were such that Judge had no possible opportunity to have a hand in it physically.* If, then, Judge had anything whatever to do with this "message" it was an Occult phenomenon indeed, as, *according to Mrs. Besant herself, she was the only possible person to have had anything to do with it physically.* Mrs. Besant's Statement of "August, 1893," is complete, categorical, unmistakable. She was then certain the "message" was genuine; two years later she asserted it fraudulent. If she were herself the Occultist she claimed to have been, what kind of "powers" did she

have to be deceived into accepting as genuine a bogus message? If she were a bogus "occultist" what more inevitable than that she should pronounce false what was in fact genuine? It is a sorry story throughout, and Mrs. Besant's part in it so unenviable that one would willingly ignore it, gladly forget it, were it not that the wholly innocent victim, Judge, is still made the target for repetitions of Mrs. Besant's baseless calumnies, and that so long as the *bona fides* of Judge and H. P. B. remain under stigma of forgeries, the actual facts have to be made accessible to those who want them. (*c*) At the same time Mrs. Besant declared Judge a forger of false messages she made the same charges against the dead H. P. B., whose "Successor" she nevertheless claimed to be.

(3) "The Eastern and Western Division" of the E. S. T. was *not* made in 1891, but in 1894, following the fiasco of the "Judge case," and the division was made by Mr. Judge, *not* Mrs. Besant, though gladly "consented" to by her, as it was done both to save the School from open rupture and to "save the face" of Mrs. Besant following her apology for her charges before the British Convention. The rupture came in 1895 when it was Mrs. Besant, *not* Mr. Judge, who "seceded" and started an E. S. T. of her own within the T. S., thereby *forcing* the action of the American Convention of April, 1895.

(4) Mr. Jinarajadasa says, as noted, that "Mr. W. Q. Judge had previously been appointed by H. P. B. *her agent for America to distribute documents.*" What H. P. B. herself said puts Mr. Jinaradasa, not Mr. Judge, in a sorry light indeed as a "distributor of documents" which is all that any historian is in regard to facts. Here are the *facts,* as stated by H. P. B., and as *mis*-stated by Mr. Jinaradasa:

> (*a*) December 14, 1888: "As Head of the Esoteric Section of the Theosophical Society, I hereby declare that William Q. Judge . . . is my only representative for said Section in America, . . .
>
> (*b*) October 23, 1889: "The Esoteric Section and its life in the U. S. A. depend upon W. Q. J. remaining its agent and what he now is. The day W. Q. J. resigns, H. P. B. will be virtually dead for the Americans."
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> (*c*) August 9, 1890: "The only 'orders' in Instructions which I issue in the U. S. are through Mr. William Q. Judge, or those which I myself sign my name to with my physical hand."
>
> "Any report or statement by anyone of orders or instructions alleged to be by me in any other form than as stated

> . . . are and shall be false; and any member acting on any other sort of order and without first sending the same to Mr. William Q. Judge will be expelled from the Section."

Five years subsequent to the issuance of *The Theosophical Movement,* Dr. Alvin Boyd Kuhn prepared his book, *Theosophy,* as his thesis for the degree of Ph.D. at Columbia University. Dr. Kuhn's work was published by Henry Holt & Co., as one of a series of works sponsored by the University. Dr. Kuhn drew largely upon *The Theosophical Movement* and its documentation of facts in his treatments of the developments so ably misrepresented in the *Golden Book.* When Dr. Kuhn's book came out, the same effort to suppress it was made. The tactics failed as they had before, and Dr. Kuhn's work has been read by many Theosophists, is to be found in many public libraries, and has proved a useful contribution to the literature of the Movement.

One amusing feature, as well as an informative one, developed from the publication of *The Theosophical Movement.* The book was in due course reviewed in Mrs. Besant's *Theosophist* by an "orthodox" contributor, A. Horne. It formed the most important review in *The Theosophist* for January, 1926, and was notably written by a sincere man, however misinformed. The review recommended the book as an important one which should be read by all members and placed in every T. S. library. Owing to peculiar events then absorbing the attention of Mrs. Besant and her satellites, the review got by the Adyar "censorship" and the magazine issue was "off the press' before its "dynamite" was discovered. Mrs. Besant thereupon wrote a "paster" which was put on the first page of the issue and, for "safety first" sake, repeated in the February *Theosophist.* Between the review and Mrs. Besant's "paster," *The Theosophical Movement* was sharply brought before the members of her society—with the result that the book was in such demand that the *Golden Book* suffered both historically and financially, unsold copies still burdening Mrs. Besant's publishing house.

Mrs. Besant's "paster" ran as follows:

> "A REVIEW in a magazine is generally supposed to give the editorial opinion of the book reviewed. In the rush of work in preparation for the Jubilee Convention, a review of *The Theosophical Movement, 1875-1925* was passed for the present issue recomending it as a fair account of the Society. It is necessary, therefore, that I should express my emphatic dissent from this recommendation as the book is one of the most distorted statements that I have come across.

> It is written anonymously. A writer who so misrepresents facts should at least have the courage to print his name to his production.
>
> ANNIE BESANT, *Editor.*

The "peculiar events" then taking place at Adyar have now to be considered.

Succession and "Successors"

If our own observation and experience have shown that H. P. Blavatsky's ideas about apostolic succession are correct we are fully justified in refusing allegiance to any exponent of Theosophy who claims right to successorship on any grounds whatsoever. Nevertheless, Theosophists believe in continuity—the kind of succession taught by the Buddha. Of him it is related that as bodily death approached he addressed his disciple Ananda in these words,

> "It may be, Ananda, that some of you will think 'The word of the Teacher is a thing of the past; we have now no Teacher.' *But that, Ananda, is not the correct view.* The *Doctrine* and *Discipline, Ananda, which I have taught and enjoined upon you is to be your Teacher when I am gone.*"

We need never be deceived by the claims of "Successors" if we keep the above words in mind. To those who have intuition in any degree, the Buddha's statement is axiomatic, and to all unprejudiced thinkers it is at least logical. As there is succession of the teachings there is also an explanation of the fact of Teachers—but not if we consider them as successors. Unless we are prepared to prove that Jesus was a reincarnation of Krishna, we have no right to speak of him as Krishna's successor, even though the identity of their teachings demonstrates *its* succession. Unless we can show that Buddha reincarnated in H. P. B. we should not speak of her as his successor, though the succession of his *teachings* in the philosophy of Theosophy is plain to all who will see.

The recognition of this latter fact will lead to the recognition of true teachers when they appear. Every so-called "Successor" in the history of the theosophical movement has either altered the teachings or diverted the minds of his followers from them. Not so the real teachers, who prove themselves by the identity of the truths they preach. Said Jesus, "I come not to destroy the law but to fulfil it." Here we have the criterion; the subject is of sufficient importance to Theosophists and enquirers to make *knowing* worth while in view of claims made and yet to be made.

THE CONCORDANCE OF NATURE

BIRTH on any plane, in any world, in any form, is clearly possible only because of the concordance of all the elements or factors involved. So, also, with existence after birth; and so, also, with death, strange as this may at first appear. Neither union of elements, coherence of them after their combination, or dissolution of the compound, could take place by violence alone—that is, against the Will of the component elements or factors. Nothing in nature, so far as nature is known to us, can be kept in subjection. Restrained, prevented, from acting according to its own nature, or forced into an unnatural combination, every form, every force, at once sets up a struggle to be free again from the imprisoning environment. Sooner or later the unnatural relationship is disestablished. Death is, then, simply the "agreement to disagree" on the part of the elements involved, as birth was the original agreement of the "high contracting powers" concerned in the treaty.

From this it becomes evident that "mortality" and "immortality" have quite another significance from that imputed to them in all religions and from them filtered into the common notions of all men on the great subjects of birth, life (here), and death—and that these latter terms are themselves open to much needed scrutiny and revision of implied and applied meanings.

There is no such thing as "birth" or "death" among the so-called "chemical elements" of the terminology of our modern sciences. Although it is more than suspected that our ninety-odd "elements" are not Elements at all, but merely molecular or other combinations, yet even so, their life-cycle is so enormous as compared with any of their chemical and mechanical re-combinations which make up our familiar "matter" in its inorganic and organic complexes—even so, the words "birth" and "death" as applied to the "chemical elements" would be about the extreme limit of absurdity. We neither afford birth nor give death to the chemical elements. Whether in their present or in other states, these "elements" were in existence prior to the "birth" of our earth, of our solar system—or of the stellar host, for the matter of that. For our spectroscopic investigations convince us inescapably that all alike are "born" from the same chemical elements which must have existed before they were born, exist in and compose them now, and will continue to exist after they "die" and are disintegrated. Present-day conspicuous figures in modern science, notably the Belgian astronomer

Abbé Le Maitre and our American physicist, Dr. Millikan, have evolved the theory that new "worlds" and new "atoms," respectively, are re-born "somewhere in space" out of the "ashes" of the old.

These, and a whole host of other "new" hypotheses of present-day scientists, must make Theosophists smile; must make many other students of human history as well as of nature smile. Greek mythology, quite as much as *Isis Unveiled* and *The Secret Doctrine* have anticipated all these "theories" which have any truth in them. Let a man compare the story of the fabled Phoenix, which "rises from its ashes," with the two theories just mentioned—and he will be blind indeed if he does not see the identity. So with the stories of "creation" in all the Hindu *Upanishads,* and so with all the "myths" of our ancestors handed down to us. *All,* absolutely all, our boasted "modern progress" is reborn from the ashes of earlier civilizations, which were built by ourselves, who also are reborn from the ashes of our own past. The theosophical teachings of the Ego, of his Karma, of his reincarnations, are all rebirths of "that which was known before"—with the very great distinction of being *consciously* renascent.

Original Truth, original anything, is neither born nor does it die. It is the combinations of varying degrees which are alone subject to "birth, death, sickness, error, and decay." Theosophy teaches the "birth" of Seven Primeval Elements "in the beginning" of every great period of cosmic evolution. Born from and in the one SUBSTANCE-PRINCIPLE, these Elements are the Principles in all nature and natures. These Primary Elements are the basis and substratum of all perishable forms of life and being, but themselves endure till the end of "Time," or the vast Cycle of Cosmic Evolution, when they "die" themselves, to be again reborn. What makes the one perishable and gives to the other pan-æonic immortality? The discord or the concord of nature and natures.

Is there no lesson here for the present-day "striver for perfection" to learn? Is not this a cosmic example of the meaning of "Universal Brotherhood"?

THE "FIRST FUNDAMENTAL"

The Secret Doctrine, in discussing the First Fundamental, says "all speculation is impossible" and declares it is "beyond the range and reach of thought—'unthinkable and unspeakable' ". And this, after saying with respect to it and the other two fundamental propositions, "on their clear apprehension depends the understanding of all that follows"! On the face of it, here is a contradiction so great that it amounts to an absurdity. Can the Editors of THEOSOPHY shed any light an this moot subject which might help to reconcile the apparent impossibility?—*A Student of the S.D.*

CONTRADICTION and absurdity are words each of which implies *duality in unity.* If the absurd or contradictory subjects or objects had nothing whatever *in common,* then would there be any antithesis? If each had an entirely independent existence, then we would have two Absolutes—an "absurdity" indeed!

Try for yourself the assumption that everything in the Universe has something in common with everything else. Do you see anything either absurd, contradictory or impossible in such an hypothesis? More you dwell on it, more you will see for yourself that this *must* be the truth, in the past, in the present, in the future—eternally. This "something in common" is what is meant in the statements of the "first fundamental" throughout *The Secret Doctrine.* The same is true of every great religious Scripture, of every philosophy or system of thought, and equally of every theory of modern science, as of every theorem in the only "exact science" we know anything of—Mathematics. What is that in which everything "begins"? What is that in which everything "ends"? Do not all things whatsoever of which we have consciousness either as subject or as object of cognition, begin and end in Unity?

We get so involved, so immersed in, so identified in our thoughts and speculations with, this or that subject or object, whether concrete or abstract, that we lose all consciousness for the time being of that Unity in which all things "live and move and have their being." Is it not perfectly clear that the more anyone dwells on the "difference" between one thing and another, the farther he is removing himself in consciousness from the "apprehension" of Unity?

Whether one thinks, or reasons, or speculates, remembers or

imagines, are not all these functions of the mind related to objects or subjects, not to Unity? No one can employ any or all of these faculties on *Unity,* for the simple and undeniable fact that they all themselves *depend on* Unity for their own *existence,* and on Duality for their *exercise.* Try for yourself if you can think or speculate about *unity.* You will infallibly and invariably find that your thoughts and fancies are on some subject (which implies an object), or on some object (which implies a subject)—hence *duality.*

These self-conscious experiments with the five senses and the five mind-powers as developed in us, will show any man the utter futility, the "absurdity" of attempting to arrive at any finality, let alone the Finality which includes all questions of Origin and Destiny, as Space includes and interpenetrates all objects and subjects—the self-"contradiction" inherent in any attempt even to consider Reality from a *relative* basis. This is the bane that has given us the host of religions, philosophies, and *speculative* sciences.

When this is seen by oneself and for oneself he will cease his attempts to formulate a religion, a philosophy, a speculative science of his own on THAT which is "unthinkable and unspeakable", and certainly he will reject the same folly in others, however sanctioned or sanctified by great minds or small. But since, as all know, "Nature abhors a vacuum", the simple and elementary recognition of the uselessness of employing the senses or the mental faculties in a quest which is as beyond their range as each of them is outside the range of the other—this primary *negation,* will of necessity "throw the man back on himself", that is to say, outside of and beyond the range of the five objective and the five subjective powers which limit and define, as well as people, physical and metaphysical Space. And what then?

Why then, say with one voice all the great Teachers, the *man,* the self-conscious Perceiver (not merely man the sentient and thinking entity),—*then,* indeed, the man will find himself in another World altogether, the world of *primal causes,* the world of Souls, the "spiritual" world. And in finding *that* world the man will "find himself" in a sense not simply unknown to the *human* being, but utterly beyond the reach of either his experience or imagination. No human religion, no human philosophy, no human science, can take a man into that world: more they are pursued, the farther they carry him off from all possibility of even momentary glimpses

of the World of Reality. In other words, to the exact degree that we are immersed and absorbed in the world and worlds of relativity, the more are we deaf, dumb and blind in and to the unchanging universe of "the SELF of all that is"—the world of the *Perceiver*. Only as one heeds the ancient injunction, "Man, know thy self", will he gain the "apprehension" of the *identity* of self with the SELF—of the Third Fundamental with the First. And man can *never* "know himself" except through the *practice* of Universal Brotherhood—the Second Fundamental.

"Student" should bear in mind that Theosophy is a *synthetic* teaching: each particular statement has to be viewed, weighed, evaluated, placed in its proper relation to all other statements, for—

> "All are parts of one stupendous whole,
> Whose body nature is, and God the Soul."

"God", in this case, is but a synonym for the First Fundamental of Theosophy. In analytical or so-called deductive systems, the attempt is always to view the whole in the light of the part or parts. How much success could he hope for, who in his efforts to find the Life in any organism, took the organism to pieces?

Finally, "Student"—and all other students—should just as carefully bear in mind that "Nature"—the *manifested* aspect of the First Fundamental—is first Dual, then a Trinity, then a Quaternary—in other words, when fully manifested, as in Man as he now is, is a Septenary. Although fully manifested, nature in man is not yet *perfected*. There are three whole planes of consciousness not yet accessible to us as we are. Not until our Sixth and Seventh "senses"—both outer and inner—are developed in and by the individual Ego, will the nature of THAT which is indicated by the First Fundamental be Self-realized. This is to have become a *Mahatma*, a perfected Man.

THE UNKNOWABLE

The Unknowable is capable of relations only in its parts to each other, but is non-existent as regards any finite relations. The visible universe depends for its existence and phenomena on its mutually acting forms and their laws, not on prayer or prayers.—H. P. B.

ON "MANAGING" PEOPLE

IF the cardinal principle of Man, the Soul in his spiritual realm, coming into touch with the material world through body, feelings and mind, once gained strong hold, our civilization would be transformed. Instead, we find the most cultured people of deep, rich emotional nature, saying with a smile, to rob the words of any sting, "So and So is a very difficult person to manage." And students of Theosophy, perhaps without insight at that moment to perceive the implications, or perhaps lacking courage to point out the inmost meaning of such a statement, will assent in a few laughing words.

This is to betray Theosophy, for does not such a notion of "managing" anybody violate the teachings of the Royal Soul? Each individual surely must exercise his own judgment as to what is best for him or her. In our age which has fostered in each of us the *Ahankaric* tendency, we need to think long and think deeply on what the phrase, "managing a person," implies. Is it not that anyone who wishes to manage another—whether husband or wife, son or daughter, relative, friend or acquaintance—thereby arrogates to himself an immense superiority over the person who refuses to be so managed? Not only is it an assumption of authority which no one in reality should possess, but it exhibits an entire belief in one's own confidence to know better than another what is good for him. This assumed power to decide and control the destiny of another arises often out of the best of intentions and from good motives, but it is through our good qualities that *Mara,* the tempter, betrays us.

From the teachings of Theosophy it would appear that thus we, haughty and imperative mortals, do what an all-wise and all-knowing Being would never do. In the matter of those entrusted with the guidance of the Theosophical Movement of the last quarter of the last century, the Mahatma wrote, they "have made, will make, many mistakes precisely because they are left alone and left without help and protection." But we, who cannot manage our own impulses, or ourselves, think we are supremely capable of managing others. Here is a dilemma, one of the many that arise at every turn of the way to perplex and to delude, but by trying to solve it as Man, the Soul, the path out of the mazes of sense-life appears. Constant exercise in this direction stretches the mind and makes it grow, deepening all our faculties. Self-induced and self-

devised ways and means are called for all the time.

For the Theosophist, the dilemma revolves around the point that we are to "help and teach others"; our desire to do so is deep and sincere; we know that in our small ways we are all "pupil-teachers." What are we to do, then, if in no sense may we "manage" people? Once more we can turn to Their great and wonderful example. They work with mind and heart as They find it. Nor do They "pour in vast masses of knowledge expressed in clear and easily comprehended terms."

When we talk to another, trying each moment to remember our mutual birthright as the Soul, there will inevitably arise some word, some idea, which will be vantage point for questions to provoke thinking or to plant a seed-idea. When abstraction ensues after the response of "Why, I never thought of that before," it is often attributed to the silence of indifference, but time and experience will teach us that the Soul has withdrawn awhile to meditate over the nature of what is intuitively felt to be true. Perhaps that very individual some time later will come back with the fruits of pondering to illuminate our own then dark way, so we profit from *mutual* help.

How often did a Teacher, whose humility and self-effacement were marvelled at by those who knew by similarity of nature something of his true Self, express some such ideas thus:

> "I am, like you, struggling on the road. Perhaps a veil might in an instant fall down from your spirit, and you would be long ahead of us all."
>
> "When you open any door, beyond it you find others standing there who had passed you long ago, but now, unable to proceed, they are there waiting; others are there waiting for you. Then you come, and, opening a door, those waiting disciples perhaps may pass on; thus on and on. What a privilege this, to reflect that we may perhaps be able to help those who seemed greater than ourselves!"
>
> "Do not adopt any conclusions merely because they are uttered by one in whom you have confidence, but adopt them when they coincide with your intuition. To be even unconsciously deluded by the influence of another is to have a counterfeit faith."

Again, in the words of a pupil of his in whom he had elicited the spirit which builds "a spot *of his own*":

> "On it we are always to stand calmly, not overshadowed by any man however great, because each of us contains the potentialities of every other. 'Not overshadowed' does not

mean that we are not to show reverence to those through whom the soul speaks. It is the great soul we reverence, and not the mortal clay."

"We are not to yield up our intuitions to any being, while we may largely doubt our judgment at all times."

If some of us in an undying struggle with the materialistic tendencies of our day strove ever to keep in the fore-front this cardinal precept of Man, the Soul, the idea would become current coin of the realm in this civilization, sooner or later, according to the force and strength of our own efforts. The atoms of our bodies come and go charged with the impress we have given them, taking their attributes to all with whom they have any sort of magnetic affinity; and we receive back from others those of like magnetism with our own. This is the natural way of *influencing,* not "managing" people.

From the point of view of the world of form, in this process is to be seen *perpetual dissolution;* but what is it looked at from the world of the Inner Man? He, too, goes through his cycles of manifestation and pralaya—large cycles of time measured as we know it—from the Brahma in man, holding together in Fohatic embrace the lives of his body, to Brahma as the Creative Force, the tensile strength of which keeps an entire Universe together. This is the mighty picture which Vyasa conjures up for us in the 11th Chapter of the *Bhagavad-Gita.*

The more Theosophy is studied and the more we strive to live by its precepts, trying to fill each day's measure with pure thoughts, wise words, kindly deeds, we learn of the peril which is involved in "managing" anyone at all, even those in this life nearest and dearest to us—"for their own good," as we conceive it. Man, the Soul, finds his own way, sometimes alas, through dark corridors of time. But he learns thereby at last to stand on his own feet.

On the one hand Mahatma K. H. wrote: "One of the most valuable effects of Upasika's mission is that it drives men to self-study and destroys in them blind servility for persons."

And on the other He also wrote: "Thus step by step, and after a series of punishments, is the chela taught by bitter experience to suppress and guide his impulses; he loses his rashness, his self sufficiency and never falls into the same errors."

When we think of Theosophical teachings and our own commitments, we are all, in the words of Ernst Toller, the exiled German dramatist, "guiltlessly guilty". In the Theosophic life we are all "allowed full and entire freedom of action, the liberty of *creating*

causes" that become in due course of time our scourge and public pillory, if ever we essay to *manage people,* no matter how fine our intentions and how good our motives. At each stage of the ascent we may carefully and guardedly survey the past to see the pitfalls of personality which ever delude. But the Light of Man, the Soul, comes ever and anon showing the heights ahead, when our hearts beat only for the Cause of Theosophy, and when our wish in every walk of life—so-called humble or so-called great—is forever and everywhere to live and strive for the redemption of every creature throughout the world.

"KARMIC AGENTS"

In my opinion no one is wise who considers himself a Karmic agent for any purpose. . . . A few persons are what is known as "Karmic agents", that is, human beings who by a certain course of training and previous life have become concentrated agents for the bringing about of certain definite effects which are well foreseen by the trained and initiated seer. This is one of the declarations of the Initiates who are supposed to know about these matters, and therefore any person assuming to be a Karmic agent may possibly be assuming too much altogether, and be bringing himself within the range of laws which will operate upon him with tenfold force in future lives. It is therefore more charitable, more wise, more kind, more theosophic to follow the words of Jesus, Buddha, and hosts of other Teachers which direct us to forgive our brother seventy times seven times, which tell us that charity covers a multitude of sins, and which warn us against the self-righteousness that might induce us to presume we have been raised up from the foundation of the world to correct abuses in other men's actions rather than to attend to our own duty.—W. Q. J.

RESIGNATION AND RESPONSIBILITY

RESIGNATION means the giving up or giving back of anything, or surrender. It means abandoning the use or enjoyment of anything, or relinquishment. In a true sense it means to yield *with confidence or trust,* not merely to submit passively, or reflexively. Resignation has been defined as the quality of being submissive; unresisting acquiescence, *as in the divine will.* Synonyms are given as patience; submission. These definitions barely echo the true meaning of resignation as spoken of in Theosophy. The real inner resignation is the *heart's resignation to the Law* which is the Law of one's own being because of the fundamental identity of all spiritual beings. There is no passivity nor falsity about such resignation, for confidence and trust go hand in hand with spiritual knowledge and conviction, with wisdom and compassion. These are manifestations of the divine will inherent in all spiritual beings. Thus it is that true resignation leads to and goes with responsibility.

Resignation is of two kinds, like anything else—the right and the wrong. No limit can be set to the possible wrong ways of doing or looking at anything, but there is and can be fundamentally only one right way, however the applications may vary. A spiritual or universal point of view is required to see it so. What tyranny has been wrought by the false idea of resignation which says to another: "You shall do (or not do) thus and so." Or again, by implication: "Believe me; I am right, and I know." Many have been convicted on circumstantial evidence, have found themselves persistently accused or judged of this or that, have been labeled, blackly recorded, misrepresented or torn asunder in one way and another. Every honest judge knows that. It is the ignorance, the selfishness and evil elements in human nature that delight in these things.

If people learn what is their real duty and do it, remembering that the duty of another is full of danger, there is bound to be more Soul satisfaction and more ability to help and serve each other. That is what Theosophy is for—to point out the way so that in thought and action a true heart's resignation to the cause of Truth and a higher Life may come about. Then only, and not till then, can anyone assume his or her rightful place and responsibilities in and for all life.

SCIENCE AND THE SECRET DOCTRINE

Scientific Misgivings

IT is notable that scientific discovery and thought, *as related to Theosophical principles,* run in very definite cycles. For some months it will be astronomy; for another series, questions of evolution, and so on and so on. Not that the streams of routine discovery and of cerebrations thereby generated show such definite cycles in themselves; but the Theosophically significant content of them does.

The contemporary current runs in the direction of a serious and foreboding self-search—a new phenomenon indeed. Almost to the present, the pronouncements of science upon the tragic miscellany of its own social effects have skated agilely over the issue, have shunted responsibilities around it and have abounded with what the blunt language of the people terms "alibis," which almost invariably have centered about a single but variously expressed contention—that it is the business of science to discover and the responsibility of "mankind" to apply. So the munitions manufacturers say it is their business to sell arms; it is not their fault that people buy arms to kill one another with. But when their paid agents wreck peace conferences, bribe governmental agents, stir up mutual distrust between governments; when they finance campaigns of fear-ridden "patriotism" and "preparedness" to the same ends, their mutilated conscience can only contend that human nature is such and such, and that there will therefore always be wars. This being the case, someone must profit by them, and why not these deserving manufacturers? They are also adept at manoeuvering themselves into a moral position where the maintenance of arms manufacture by selling to foreign nations becomes a patriotic duty to the end of preserving the defenses of their own people, and also they can demonstrate that one or another small nation would have suffered destruction had it not been allowed to purchase arms from abroad. They do not explain, of course, how these purchases result principally in the small nation getting itself into unnecessary trouble, often enabling some tyrannical militaristic minority within it to enslave the rest of the population.

But how different from the munitions manufacturer is the scientist who purveys his discoveries heedless of social results, inasmuch as there are few scientific discoveries which cannot be and are not used toward human destruction in war, however apparently harmless in their origin.

It is somewhat questionable whether the present current of scientific misgiving is due wholly to the parade of ghastly facts which has so unrolled itself for the past twenty years. These were just as evident before 1929 as they are now, without producing anything much of scientific reaction other than the aforesaid procession of "alibis." The past five years, however, have produced devastating inroads into the scientific professions themselves, which have suffered drastically from wrecked salaries, curtailed research income, and the spectacle of vast and growing numbers of scientific graduates for whom the world has no apparent place; to say nothing of the decimation of the fragile invested savings of the average scientist. All this has sadly upset the equanimity of many such, who were formerly able to view even the spectacle of war as a product of "human cussedness" far removed from their sphere of thought, and particularly from their sphere of responsibility.

Thus we now have such grim questionings as the following:

> (1) The lag of social forces, the tardiness of ethical insight and practise. Something is missing in a sequence that seems logical enough; if great reservoirs of energy have been tapped and their power harnessed to the creation of huge stores of food and clothing and shelter; if we know how to make time dwindle and shrink space, if we can move mountains—not, alas, by faith but by thunderbolts and chemistry, why are so many millions of men in idleness and want, instead of being, as one might reasonably suppose, in leisure and well-being? Apparently no one knows the answer, even dimly, to a problem so far-reaching, so intricate and obscure; but it is evident that certain things have failed to happen. The new environment has not produced a new society, for the individual has not produced a new society, for the individual units of society have not altered to keep pace with a changing world. Wisdom and charity have loitered behind skill and inventiveness; the ferment of moral idealism has gone meager and watery. Great things that might forward the happiness and contentment of mankind as a whole have been held back by blind self-interest or by still more sordid urges.
>
> (2) The incredible disaster of war which beggared the world not only of its goods, but of its infinitely precious store of human lives and beliefs. In large part, certainly, the dislocations of government, of commerce, industry and distribution, of markets, exchange and trade, are the price of that unbelievable folly, no less than the ceaseless threat of residual

fear and hatred. No optimism can dispel the shadow of a calamity that darkens the happiness and welfare of our children's children, and from beneath that shadow we must view the future. (Dr. Henry S. Houghton, *Science*, June 1, 1934).

And this is followed by one of like import and even more insight, from the keys of a still greater authority.

The situation which arises through introduction of new ideas in a world which has not been prepared for them is in some respects not unlike that which may occur in bringing a new biological element, or an element from another region, into a part of the world adjusted through millions of years to a particular biological balance. The mongoose was introduced into Jamaica in order to kill rats. The experiment proved that the mongoose also kills all ground birds and destroys nests and may become an intolerable pest. The rabbit, a peaceful and in many ways useful creature, brought into Australia becomes a serious problem. So a new idea brought into use through physics or chemistry or study of social theory may come into a world not yet prepared for its use, and unless carefully guarded may contribute toward development of an unbalanced situation.

With reference to the possibilities of unbalance, it is my feeling that we are faced at this moment with a need for what might be called conservation of opportunity for science. With the way open for enormous contributions, which may well bring blessings to mankind, we must protect or conserve the positive opportunities for advance through warding off dangers which might lead to restriction of constructive science. The situation of science is endangered by failure to set up such relations as will furnish the most careful guidance in the introduction of new elements arising from creative work. This protection, or conservation, of the opportunity for great achievement, which intelligence has gained after fighting its way through tens of thousands of years, is one of the greatest needs of the moment. Development of means for adjustment in this situation depends in part upon these who study mankind from the point of view of social sciences, in part upon economists and in part upon students of government. There is also an unavoidable responsibility resting upon science itself so to fit the contribution which it makes into the general scheme of human life as to give the greatest adadvantage with the minimum of possible disturbance. (Dr. John C. Merriam, *Science*, June 1, 1934).

Thus the amazing irresponsibility which in former years could

discover the average adult intelligence to be that of a thirteen year old child, and at the same time disclaim all responsibility for the results of the most terrific discoveries placed in such child hands, is fast passing away. There have in fact been two growing and irreconcilable currents of scientific thought; the one, the philosophy of irresponsibility; the other, a trend toward a sort of scientific fascism which has covertly, and often openly, preached the inability of the average man to rule his own affairs, and the consequent duty of the "intelligent"—that is, of the scientists—to take over those affairs. That *both* philosophies are often found expressed by the same person, indicates that the age-old fairy-tale dream—the basis of the "personal god idea"—of *power without responsibility,* flourishes as fruitfully in the supposedly logical mind of the scientist as elsewhere. This scientific fascism has achieved its greatest reach in the medical profession, which, wherever and however it can get the power, has never hesitated to tear from the individual every vestige of self-determination and freedom of choice in matters of health, showing a more voracious greed for the biological franchises of the citizen than ever have Hitler or Mussolini evinced for his political ones. Scientists in other humanly applicable lines show the same self-confidence in their own ability to manage human affairs—in their own specialties—better than can the individual concerned.

But even a Hitler, once elevated to power, is quickly shaken out of his dream of irresponsibility by the inexorable exigencies of Karma, soon discovering that power and responsibility can no more be separated than can up and down. The current awakening in science is a similar lesson. Alas, that such limitless and irrevocable misery should have been inflicted upon mankind before the beginning of wisdom!

But to anyone with a rudimentary talent for impersonal ethical reasoning, a full answer has been furnished to what was once a standard argument against Theosophy: *i. e.* "If such vast wisdom exists, if such superior beings as Mahatmas have being, why do they not prove themselves and their wisdom by conferring practical discoveries upon mankind?" The simple, blunt, often explained reason, is that to confer such discoveries is to confer destruction.

Science in fact, without knowing it, is following upon precisely the path by which the seers of old arrived at their status—the path of hard experience. By the very force of circumstance and by the terrible reactions of Law, in no long time every intelligent scientist must come to see that the very ability to discover, imposes as the

most solemn obligation—*a necessity for the preservation of the race*—the responsibility of looking very deeply and very far ahead; and then—*more often of concealing than revealing.*

The ancient history of Theosophy followed certain distinct steps; first, the impaction of certain fundamental ideas in the soul of the race as foundation for all ethics; second, the basing of a gigantic structure of *practical* knowledge upon that foundation; third, the re-learning of the lesson of responsibility and of concealment by the later race of Adepts—a lesson impressed by the obliteration of more than one great civilization; fourth, the lesson that such power can be entrusted to no one who has not become literally superhuman —incapable of moral error, almost incapable of mental error.

Before the age of Adeptship is reached, human weaknesses have been burned out in a course of training more rigid than any ever conceived by a scientist. Needless to say, by the time that course is run, the being concerned is no longer capable of the petty pride of personal discovery which causes the orthodox scientist so recklessly to hurl his results into any foolish and greedy hands that may be waiting. More than that, the "Guardian Wall" accepts as its duty the *suppression* of untimely and dangerous discoveries made by rash minds. No one reading the whole presentation of the Keely case in the *Secret Doctrine* can fail to recognize the periodic subsequent rediscoveries of "Keely's Force" and to ponder over the mysterious and unaccountable ways in which it has invariably been diverted from practicability. The present attempts at "breaking the atom" are a recurrent effort at unlocking these forces—fortunately directed along the wrong channel entirely.

The deepest of lessons can be drawn from the handling of scientific matters in the *Secret Doctrine.* In that volume were set forth, in a manner to be read now by anyone who runs, the most recondite truths about the construction of nature, many of them fully verified since then. *But let anyone try to apply those truths to so-called "practical" uses*—to new power sources for the further enslavement of the millions, to the production of "death rays," to the creation of speedier and deadlier vehicles—and he will find himself baffled at every turn. On the other hand, the student of pure science —the atomic physicist, the astronomer, the biologist, the worker in every realm of purifying and abstract thought—will find himself placed upon the trail of discovery after discovery—if he be a sincere and industrious worker without prejudice.

To so handle these matters required a consummate literary as

well as scientific skill which will never be realized or appreciated by this generation—the usual reaction of the self-seeking "practical" man upon bruising his head against the "Ring-Pass-not" being, "There's nothing in it!"

Science will receive its reward as it comes to deserve it—as Crookes and Roentgen and Becquerel and Curie deserved it.

"The Lodge of the Masters does not care for Science unless it aims to better man's state morally as well as physically, and no aid will be given to Science until she looks at men and life from the moral and spiritual side."

But the beginning of a deserving has been made.

The True Path

When persons without a large preliminary training in the real Wisdom-Religion seek knowledge on the Occult plane they are very apt, from inexperience and inadequate culture, to drift into black magic . . . nor could anyone receive instructions from an adept until he was ripe for it. In other words, he must undergo a long preliminary training in knowledge, self-control, and the subjugation of the lower nature before he would be in any way fit for instruction on the higher planes. . . .

The study of true occultism, or the walking on its path, brings up the entire latent character of the person. . . . Karma that might not operate except after years or lives is called upon and falls, as H.P.B. as so clearly stated, in one mass upon the head of him who has called upon immutable law. "Fools rush in where angels fear to tread", and, rushing in before they have the slightest idea of their own character even on its surface, they are often destroyed. But the practice of altruism is not by itself occultism, and saves from danger and prepares one for another incarnation in some body and age when everything will favor us. We have yet left some few hundred thousand of mortal years, and ought not to be too precipitate.—W. Q. J.

MASTERS OF WISDOM

WHAT is a Master? And what relation does he bear to humanity and the whole of life? Questions like these are more easily asked than answered; yet their answer is most vitally important to man. The difficulty arises because that which is given in Theosophy on the subject depends for understanding upon the power to assimilate the teachings, and upon life for assimilation. Besides, there are many meanings connected with the word, and false conceptions as well. No true idea may be had until these are cleared away and replaced by philosophy.

To "master" means to bring under control; to overpower; to rule; and to understand thoroughly. It means to attain, conquer, gain, learn and subdue—but what? how? and why? The word has come to mean having authority *over others;* having charge of some special thing, place or business; an honorary or scholastic title only, and last but not least, and worst of all—it has been used to designate even a slave-driver whether on the physical, mental or psychic plane of human life. These are severe corruptions quite contrary to the real spirit of truth. The key to the true meaning is given in Theosophy, and that is the Self—the one Higher Self of all. From this point of view, to be master is to control oneself; to overpower the lower self with the aid and help of the Higher; and this depends on understanding thoroughly one's own true divine nature. It means to attain unity in thought, will and feeling with the inmost, highest Self which is the one true Master in all; to conquer the troop of passions and desires; to gain the treasures of real knowledge; to learn thereby to subdue all inferior potencies in one's nature for the benefit that may be conferred on others. The word means, as its derivation shows: *great* or *great Soul,* and in Theosophy, those great Teachers from whom have been derived all great truths in all ages. They are men of great learning, termed Initiates, and of still greater holiness of life.

The relation of a Master of Wisdom to humanity and to the whole of life is really one of identity rather than relation, in a fundamental sense, as may not be really understood until some real compassion has been roused for suffering fellow-men through knowledge of the Self or Soul, the aim and law of life, and efforts to serve in the cause of truth all men and things and beings on their path of higher evolution. In truth, the Master is our Higher Self

because one with it and manifest to us in reality through no other way. It is not wise to speak much of the fact, though recognizing it to be so; but rather to make that fact a living power in life so far as one can. Such effort cannot fail to help and benefit all who come within the sphere of influence, the current in space that is strengthened by good thought and deeds, the which by no means removes us from the world; but, being in it, we cease to be of it and are thus able to assimilate to the higher nature all that is really of value and benefit for all.

The source of all knowledge, the origin of all that is worth while in life would then be seen to be these Great Beings devoted, not to any organization as such, but to the welfare of the Soul and the great Orphan Humanity. It is through humanity and the wisdom and power of Soul that all life is given the quickening impulsion toward a higher life in the great drama of the evolution of Spirit and Soul.

A Lesson in Charity

In the journey along this road we will encounter great differences in the powers of our fellow travellers. Some go haltingly and others quickly; some with eyes bent on the ground, a few with gaze fixed on the great goal. Those who halt or look down will not reach the end, because they refuse to take the assistance to be found in the constant aspiration to the light. But we are not to blame them: they have not yet been often enough initiated to understand their error. Nature is kind and will wait for them much longer than their fellow humans would if they were permitted to be their judges. This ought to give us a lesson in charity, in universal brotherhood. Very often we meet those who show an utter inability to appreciate some spiritual ideas which we quite understand. It is because they have not, so far, been able to transmute into a part of themselves, that which we have been so fortunate as to become possessed of, and so they seem devoted to things that to us appear to be of small value.—From *The Path.*

YOUTH-COMPANIONS' FORUM

WHY *in the Gita is doubt considered evil? Was not Arjuna a doubter until he proved the doctrine for himself?*

(*a*) Doubt at one time or another is a necessary step in the development of the soul. If we regard "doubt" to mean an uncertainty with regard to ideas presented, then it could only be through "doubting" of the teaching at first, one could arrive at the point where he would ask questions and prove for himself the eternal qualities of the doctrine; then he can start earnestly on his way. So we can see that if he never "doubted" the words of others, never questioned the truth of what he was taught, he would just passively absorb the ideas, never having understood what lies behind. It is by questions, by strong search, and by humility, alone, that the student may progress. By continuous checking up, gathering what is true, and discarding what is useless, the truths can be gradually absorbed by the heart, as well as by the head; the student proves the learning to himself. We are often told that the best proof of the teaching is in the daily putting into practice of its ideas. Evolution is a series of lesser and greater awakenings, and one must be broadminded enough to question and search, to find the truth. No one "proof" is adequate for all. Each man needs the proof that his own nature offers, which can be found only by him. However, the way may be shown to help the student to come to this realization. This, in fact, is all that can be done by any teacher; then after the pupil, through his own efforts has banished all vestiges of doubt, he can decide to fight as did Arjuna.

(*b*) The warnings in theosophical teachings as to "doubt" in the mind and the heart of the seeker for truth sometimes bring the reaction of "contradiction" in enquirers of a certain bent of thought. If we do not doubt, they will argue, then we must believe blindly, and, this being the case, where does Theosophy differ from any revealed religion? The question would appear to present a difficult problem, for surely, both these statements are true, presenting the antinomy of (1) the fact that doubt is wrong, and (2) that blind belief, also, is wrong. But the resolution of this apparent incompatibility of two affirmations, both regarded as irrefutably true, is accomplished, not through an attempt to reconcile the statements on their face value—which, indeed, is an impossibility—

but rather, by obtaining through analysis a larger understanding of the underlying meaning of the ideas which meet in surface conflict. The process of logic, while leading to orderly thought, has been of far greater value to men in bringing them to examine the validity of their *premises* than in any ultimate conclusions which it may have produced. So, the solving of an antinomy—the negative pole of positive proof—lies in rising above the bare terms of the problem: we must trace the opposed elements back toward their *origin;* we must "get back to fundamentals"; this, in fact, exemplifies the transcendent nature of pure philosophical thought.

What, then is Doubt? "To doubt" is to hesitate to accept, to hold as uncertain. Obviously, when a man doubts, he distrusts either something within or something without himself. And, in keeping with the all-too-human custom of placing both worship and blame on something without, man—naturally to his lower nature, which at present holds sway—doubts only that which is objective to what he *believes* to be the perceiver. Thus, making no distinction between the real Perceiver and the faculties or vehicles of perception used, he identifies himself with those faculties, no matter how faultily he may have learned their use. Being thus blind to his limitations (the natural Self-reliance of Spirit having been transferred to faith in the refined matter of *kama-Manas,* which is the "Slayer of the Real") he *cannot* question the validity of his conclusions, and is precluded from judging or doubting on any other basis until Karma brings him to a truer conception of Self. A man of complete knowledge can have no doubts, for he at once sees the ultimate quality and value of all he perceives. Doubt, therefore—however we may in our conceit regard it—arises from our mistrust of the reliability of our faculties in cognition.

In the early chapters of the *Bhagavad-Gita* Arjuna doubts that what Krishna advises, namely, *to fight,* is the right thing to do. He fails to consider that possibly *his* estimate of what is right action is the thing to be doubted, instead of the words of the Sage. Instead of attempting to understand Krishna on the basis of the immortal premises of the Higher Self, he chooses to see an incompatibility between his personal sense of values—the product of *Kama-Manas* —and Krishna's injunction. But, let us suppose that the mentor in Arjuna's chariot was, instead of Krishna, some false prophet who urged the arguments set forth by the Pandava Prince. Further, suppose that Arjuna embraced these thoughts and forthwith left the battle-field. Blind belief would have triumphed in such an in-

stance, for the Prince would have not permitted himself to doubt the validity of his (mis) conception that those who stood before him in battle array were in truth "Tutors, sons and fathers, grandsires and grandsons, uncles and nephews, cousins, kindred, and friends." He would have thought it better (and did, for the time) that they "with their weapons in their hands, should come upon me, and, unopposed, kill me unresisting in the field."

The characteristic attitudes of doubt and belief are indicia of our not yet complete development—the marks of an Ego in transit from ignorance to knowledge, first harried and torn by the one, and led on to error and despair by the other. They are the obverse and reverse of our perceptive power, which in themselves can take us nowhere on the path—as fail all pairs of opposites—as long as we maintain a personal point of view. They are points moving in opposite directions on a closed circumference which turns back on itself. A spiral path is necessary for the scope of these polarities to widen, for their horizon of perceptive value to the soul to increase. A step forward *in point of view* toward a truer realization of the Self, toward a more distinctive discrimination between the Kshetra and Kshetrajna, a little nearer to the central point of Reality in the periphery of life, and our doubts will become of the character of sincere *self-examination,* while our beliefs take on the aspect of convictions, based upon experience truly *understood.*

For whom there is no doubt, no "fault" with the order of learning, ultimate truth is possible. But, in order to arrive where doubt no longer existed, where, instead, was strong faith based on knowledge, Arjuna had to become *Arjuna-Krishna;* he had need of the illumination of a higher degree of Self-knowledge; he had to turn his *belief* that Krishna was expounding true doctrine, into a conviction, and his reliance on that doctrine into faith. From that point onward in the life of every Arjuna—the true path having been found—the task is to go forward fearlessly—without doubt and with ever-increasing faith—until the goal is reached. In the search for truth, it is *direction* which counts; all else is but the routine and rate of the struggle. The Master has no doubts; the Master has no beliefs; He *Knows.*

What is it that makes the tremendous difference in the results of the same actions? For instance, one man driving an automobile over a wet pavement skids and does no damage; another, driving at the same speed, over the same pavement, only a minute later, skids and kills, or permanently injures someone.

"Rigid justice rule the world," and yet what evidence of this law can we find to provide an answer to our question? Real justice exists in the law of cause and effect. This great law of action and reaction, Karma, affects every moment of our lives. Every act, however small, has its reaction in the same degree, pleasant or otherwise, in the way the action was performed. If this existing justice were realized, much bitterness and sorrow would be eliminated, for once a thing is really understood, our "objections" to it cease. The only explanation for the difference in results of the same actions is Karma. If a cause is once set up, the reaction may be quick or slow. One may receive the reaction a moment later or after many lives. There is no way of escaping Karma, and every moment we are receiving the reactions of our deeds. Many conditions are used for the working out of Karma. In the case described by the question, the wet pavement was the instrument used for the causes set up by the occupants of the second car. That the first car skidded harmlessly shows that the medium of a physical accident was not appropriate at that precise moment to the Karma of those in the first car. However, there were the proper conditions for the people involved in the accident of the second car. The reason that there is the tremendous difference in the results of the same actions is because no two people have the same Karma; so, naturally, the effects must be different for each one.

Do the blind see in dreams?

Seeing is by no means limited to the physical eye. Physical sense perceptions depend on and flow through the senses of the inner body, and these are but channels for the vision of the Mind's eye. The Mind's eye uses these inner senses to "see in dreams." Dreams have a very definite purpose—that of conveying information which is, in *every* case, vital instruction to the soul. Nature deprives no one of this beneficent opportunity for Soul Growth, but she demands sincerity and honesty of him who would understand her instructions. The blind have not lost their perceptive faculty, but merely the use of one of the sensory organs for perception on the physical plane. They see in dreams, but whether this perception includes that which is lacking in the waking state (*viz.* pictures of one, two, and three dimensional forms resulting from the impression of the varying degrees of light and dark, and of colors on the optic nerve), depends on and is qualified by the following conditions:

1. Time of the occurrence of the affliction: (*a*) At birth. (*b*)

At an age after the brain has become capable of retaining physical plane impressions.

2. Upon whether the mind of the afflicted is bent towards the spiritual or material.

3. The laws which condition the dream states and affect all. For instance, the man whose body is worn out by extremely hard physical labor will have no dreams at all.

The nature of our dreams is dependent on our mental conception —on the thoughts, immediate or past, which we held during the waking state. Those conceptions determine whether our dreams shall partake of soul memory, or whether they be confined merely to physical plane memory. Hence as those blind from birth can have no memory of physical eye vision, and if they have grossly material inclinations, they cannot see in dreams that which is seen with the physical eye in the waking state; thought of only material things closes the channels which otherwise might bring soul memory through to the physical brain. But, since the blind perceive much more keenly through their remaining physical senses, and as "In all perceptions are to be found the 'pairs of opposites,' for no perception could exist without them," we may readily ascertain the nature of the dream state in this classification.

Those blind, from birth on, and not so materially inclined, may have retrospective dreams which are of events belonging to past incarnations, and in which might well occur color and picture presentation. Besides, they are not lacking in imagination, and must form mental pictures of what they hear described by others, and so be able even to interpret dreams in terms of their waking-consciousness. They have their own kind of waking world. Then there are those who have become blind at an age after the brain has become capable of retaining physical plane impressions. During waking consciousness, such people must frequently revert to their sense perceptions during the period before the affliction set in. They are likely, then, to see often in dreams that which is denied them during the waking state, for in this case such dream visions hold the deepest meanings for the waking man.

STUDIES IN THE OCEAN OF THEOSOPHY

XXVIII

"THERE is no Karma unless there is a being to make it or feel its effects." This familiar aphorism makes it obvious that there can be no *Cycles* unless there are beings to establish, maintain, terminate, and re-establish them. For the cycle represents the *time* aspect of Karma, as to measure, and its *path,* as to order of procedure; while Reincarnation is the *process.* "The beginning of a cycle must be a moment, that added to other moments makes a day, and those added together constitute months, years, decades and centuries," thus erecting "the cycle into a comprehensive ring, which includes all in its limits." At "the first moments of the solidification of this globe the mass of matter involved attained a certain and definite rate of vibration which will hold through all variations in any part of it until its hour for dissolution comes." Now, the establisher of this permanent rate of vibration is Man himself; and when he leaves the globe, "with him goes out the force holding all together," the consequence being "dissolution by fire or water or what not."

A greater respect for humanity should arise with the conception of Man's potential greatness and his exalted position in the vast Scheme of Evolution, the sweep and grandeur of which is obliterative of narrow and puerile aims. The possibilities of attainment are inspiring; the amplitude of time indicated for such attainment imbues one with hope and courage for the undertaking. Mighty is Man's part in the great war for the conquest of Spirit over Matter, the term "Man" including all self-conscious beings, from divine *Manasic* hierarchies down to the least human unit. On the other hand, Science and Religion belittle mankind by positing for it an outside source—Religion regarding an impossible God, who ordains an orthodox muddling through of existence for all who would gain the doubtful boon of eternal rest in the bosom of the Father; while Science seems scarcely convinced that the human kingdom is more than an outgrowth of lower forms, mind emanating from matter, and matter spontaneously self-produced. But the Cosmogony of the Wisdom-Religion re-paints the picture, putting Man in his rightful place as evolutionary agent. And this picture requires continuous re-painting, in vivid colors, if the deadening influence of the present race-mind is to be shaken off.

Granting that self-conscious entities have set the solar and planetary cycles rolling and that they shall finally be the cause of their

cessation, human supervision must also enter into the present processes of Nature. In fact, the Teaching indicates that without such co-operation, the lower kingdoms could not produce their least phenomena. The upward surge of life-force in mineral, plant, and animal is but response to stimulus from higher intelligences.

However, Man is not only creator and quickener, but, by opposite direction of his powers, becomes *destroyer*. All potencies, both wonderful and terrible, center in him, employable creatively, preservatively, or destructively. He "is a great dynamo, making, storing and throwing out energy, and when masses of men composing a race thus make and distribute energy, there is a resulting dynamic effect on the material of the globe which will be powerful enough to be distinct and cataclysmic." Thus, the spectator of some titanic manifestation of the elements trembles in awe before his own production, unrecognized as such through lack of self-knowledge.

The Human Principles are drawn from and function upon corresponding planes of substance, composing the seven-fold planet. These substances while within a man's sphere of influence become charged with his energy and qualities. Upon re-emanation, these are carried back to the various departments of Nature as electromagnetic force. Great numbers of people acting from the same general motive tremendously affect all the kingdoms. The uplifted purpose of a race governed by *Manas,* inspired by *Buddhi,* would in the progress of time glorify old Earth with shining vestures analogous to the sheaths of Venus. On the contrary, the selfish race, impelled by *Kama* and with mind enslaved to impulse, must suffer corresponding reactions from the spheres it ravishes. Earth, Water, Fire, and Air rush to do the bidding of *Manas,* whether it be united to *Buddhi* or bound to *Kama.* Nature is responsive to any demand, returning brimming measure of all bestowed upon her.

Separative and repellent, *Kama-Manas* is necessarily disintegrative; its energies charge the earth-globes with forces so disruptive as to bring on violent physical reactions. The concurrence of such explosions with extreme changes in the affairs of men evidences their subtle connection. So it is that violence tends to mark the intersection of cycles. No particular sort of action holds exclusive possession of the field of consciousness, but currents of constructive and of destructive action may sweep along their courses at the same time; while modifying each other all along the way, perhaps, there come periods of culmination, when the opposing

forces definitely clash. Less turbulent periods represent intermediate stages; for it is plain that the series of events comprising a cycle must ascend progressively to their climax and as gradually recede. This process is apparent throughout the phenomenal world and is just as true of tides of thought and feeling as it is of the tides of the sea. When high tides of opposing character meet, that is, when cycles intersect, violence follows the elemental kingdoms reflecting outwardly the violence long active in the consciousness of the race.

Yet, the inherent Ideal of Human Perfection demands the ultimate triumph of righteousness. As under the ocean's surface turmoil lie the quiet deeps, so do calm and beneficence reside beneath the conflict of human passions. But Nature hurries nothing, while conserving everything, and even of the very destructive forces generated makes use, to tear down the unworthy and clear the way for the worthy. Thus destruction sometimes seems to hold sway, but later comes the clash of good and evil, followed by gradual gain of constructiveness, with final triumph. It is at transition points that "men record cataclysms" previously inscribed on the secret tablets of the heart.

Truly, Man is his own greatest mystery—the motive power for all cycles, recipient of the joys and sorrows that these Wheels of Karma roll back to him, yet attributing his experiences to external causes! Of course, social and political changes are recognized as man-made; but how about considering these as possible causes for the changes on land and sea or in the air? Upon this point, Theosophy leaves no ambiguity. The statement is unequivocal that the "vast and awful disturbances in the strata of the world," due to earthquakes and ice formation, geologically speaking, have their real causation in human thought and emotion.

Neverthless, destruction is necessary to progress, albeit much destruction is unnecessary. The good of an old order could not expand to greater good unless the old order were destroyed as such. It would appear, however, that regenerative destruction need not be cataclysmic in a calamitous sense. The withdrawal of Man's spiritual will, the planet's cohesive force, produces dissolution; the withdrawal of his attention brings obscuration upon a planetary globe. Then, why might not desertion of some area due for a rest bring about the necessary destruction without suffering to anyone? Inasmuch as individuals uninvolved in a calamity find themselves absent from the place of doom at the crucial moment, uninvolve-

ment on the part of nations, races or even all mankind would indicate, on the one hand, at once, Karmic stamina and on the other, provide means for *natural* disintegration, benign destruction. Then even the vastest alterations, such as "shifting of the poles of the globe" would be as harmless as the crumbling of a flower-pod after its seed has fallen.

Much might be learned from our common communication—so often couched in terms of the elements and processes of Nature. Who fails in the understanding of such expressions as "fire in the eye," "heat of anger," "whirling minds," "cold looks," "attraction and repulsion," "high feelings," "low spirits"? And the resultant effects of these upon the physical, or *earth,* body should point the source of fires, floods, tornadoes and hurricanes, ice flows, and earthquakes, with their destruction of lives!

Let Science scoff and Religion refer to Jehovah's "judgments"; but brethren of the church, solemnly quoting what "*Paul* says," could profitably ponder his statement regarding the groaning and travailing together of all Nature, on account of the iniquities of man—in full agreement with the Secret Doctrine. Yet, might all Nature *smile* on account of the benevolence of man, who, intimately connected "with every secret part of Nature," receives back in kind whatsoever he deposits in the universal treasury. If the repayments come in strange and foreign coin, it is because the original deposits were made in lands now foreign, in other embodiments, at times long forgotten. Herein lies the clue to the sufferings of the seemingly guiltless, like innocent children swept before the fury of some awful cataclysm, while others no more innocent are shielded from harm. The real experiencer is not the child-body. but the reincarnating Person, possessor of ancient affinities good or ill.

Understanding of the three-pronged doctrine of *Karma, Reincarnation* and *Cycles* would do away with the stress and strife ever harassing human kind. In it lies corroboration of that old Biblical saying, highly valuable to society if grasped, but meaningless without the light of Theosophy: "Vengeance is mine; I will repay, saith the Lord" (Law). None need take the law into his own hands, fearful lest some other escape punishment deemed due him. Retaliation has no rightful place in life. But were men to constitute themselves compensatory agents only, even their mistakes along these lines would be turned to constructive ends, and the whole planet would respond with blessings now undreamed.

ON THE LOOKOUT

Radio Activity

How modern scientific conceptions are becoming honeycombed with metaphysics is being shown every day by such articles as "Radio Activity Opens a New World," by J. W. N. Sullivan, in *Current History,* September, 1934. Tracing developments in radioactivity from 1895 to date, the essence of the article may be thus summed up:

> The great importance of radium, to the scientific man, is to be found in the light it throws on the constitution of the atom. This is the central problem of modern physics.
>
> . . . It had long been the dream of scientific men that all these diverse kinds of matter ("elements") would prove to be composed of the same substance—perhaps hydrogen—that there was only one elementary kind of matter in the world.
>
> . . .
>
> In the phenomena of radio-activity we have an actual transmutation of matter. A radio-active substance, by disintegrating, changes into another substance. . . .
>
> We see that the atom is now realized to be a vastly more complicated thing than it was before the discovery of radio-activity. Instead of being just a little hard sphere it is now seen to be an extremely complicated structure. . . . Thus when the existence of the stars called "white dwarfs" was first discovered astronomers were quite unable to explain them, for the white dwarfs are so dense that the hardest steel, in comparison, would seem like gossamer.
>
> How could matter be so composed? As long as the atom was thought of as a little solid body it was impossible. But we now know that an atom is chiefly empty space, and a vastly greater degree of compression is possible. If all the electrons and protons in a man's body were squeezed into contact with one another, then, although he would have lost nothing of his weight, the man would be reduced to a barely visible speck.
>
> Such is the vision of matter which springs from those researches, not yet forty years old, on the electric discharge and radio-activity.

The World Within

The constitution of worlds, men and atoms is given comprehensively and completely in Theosophy, and long, long before any modern speculations . The one homogeneous Substance Principle and

its sevenfold division of relative homogeneity on each plane of being, together with many of the ancient terms for it, is clearly given. These may come into general use again some day to express their meanings. *Nitya pralaya,* or the constant dissolution, the change which takes place imperceptibly in every thing in this Universe from the globe down to the atom—without cessation, was known to the ancient as to the modern true Theosophists—not as dreams, but as facts in nature. Indeed, the atom is far more than modern scientists may even dream, notwithstanding researches in radio-activity. The student may be referred directly to the *Secret Doctrine* to ponder well such as section XV on "Gods, Monads and Atoms" in Volume I, pages 610-634. What is usually designated matter is an enormous illusion, a *Maya.* This is being confirmed by science in its way, as discoveries show quite clearly. The real matter or primordial matter is more dense than any wall ever built by human hands. It is the world within. It is through our inmost selves that we approach reality and eternity, even in this world, and not outwardly in phenomena itself or any transient existence. In the eternal is the real.

Origin and Mystery of Ancient Races

The origin, destiny and mystery of the ancient races, as well as those of the present, and that which is yet to be as a working out of the great laws of Karma and Reincarnation, are traced in no uncertain way in the Secret Doctrine, or Theosophy. The source, nature and course of evolution for all the seven great Races and their ramifications is to be found clearly outlined therein, with the assurance that the whole truth is contained within not only the records, but the Wisdom that is the Theosophy of all ages. Writing on "The Islands of the Pacific" in *The National Geographic* Magazine of December, 1921, J. P. Thompson observed:

> The remarkable ruins of ancient settlement in the Caroline Islands are one of the mysteries of Polynesia . . . When it is considered that some of the stones forming the walls of those extensive ruins are of immense size and are supposed to have been brought from other islands of the group across storm-tossed channels and placed in their present position with precision and masterly skill, it is apparent that all this could not have been done by people akin to the present inhabitants, but must have been the handiwork of skilled craftsmen similar to the builders of the ancient ruins in Peru and

> Mexico and perhaps, also, Africa.
>
> If this view be accepted as reasonably sound, we may assume that Polynesia was formerly the home of a civilization that has long since disappeared and become extinct, leaving imperishable monuments of skilled craftsmanship on Easter Island and the Carolines. (Pages 553-4).

Truth is that these islands are remnants of former continents. In that case it may not have been necessary to cross any "storm-tossed channels" in transporting their monoliths. But more important to understand is the fact that all forms are simply the expression of the soul of things, that ancient civilizations have "long since disappeared and become exinct" *only in form and appearance.* Who are we? We are they! Of course, this cannot be realized without a knowledge of reincarnation and Karma, but there are many indications to show that it is often sensed, even if not consciously realized as true.

Atlantis and Lemuria

With regard to these two lost continents, modern Science is fully corroborating the *Secret Doctrine* which says of Atlantis:

> It *did* exist most assuredly, as it was fast approaching its greatest days of glory and civilization when the last of the Lemurian continents went down. (*S. D.* II, 221)
>
> The Easter Island relics are, for instance, the most astounding and eloquent memorials of the primeval giants. They are as grand as they are mysterious; and one has but to examine the heads of the colossal statues, that have remained unbroken on that island, to recognise in them at a glance the features of the type and character attributed to the Fourth Race giants. (*S. D.* II, 224)

In the same issue of *The National Geographic* Magazine (December, 1921), there appeared a descriptive article entitled: "The Mystery of Easter Island," by Mrs. Scoresby Routledge. Beside descriptive material as to the skill with which the works were accomplished, the author observed on the island:

> The inhabitants of today are less real than the men who have gone; the shadows of the departed builders still possess the land.
>
> Voluntarily or involuntarily, the so-journer must hold communion with those old workers; for the whole air vibrates with a vast purpose and energy which has been and is no more. What was it? Why was it?

REAL ANSWERS

Theosophical literature and teaching is teeming with answers that give the truth about this matter and all such. Writing of those Great Souled Ones, it is said in *Echoes from the Orient,* Chapter III:

> These exalted beings further say that all men are—as a scientific and dynamic fact—united, whether they admit it or not; and that each nation suffers, on the moral as well as the physical plane, from the faults of all other nations, and receives benefit from the others also even against its will. This is due to the existence of an imponderable, tenuous medium which interpenetrates the entire globe, and in which all the acts and thoughts of every man are felt and impressed, to be afterward reflected again. . . .
>
> If to this we add the wonderfully interesting doctrine of Reincarnation, remembering also that the images made in the Astral Light persist for centuries, it is at once seen that upon returning again to earth-life we are affected for good or evil by the conduct, the doctrine and the aspirations of preceding nations and men.

RETURNING CYCLES OF FURTHER INVESTIGATION

A special cable to the New York *Times,* printed July 12th with appropriate captions says: "Lost Races, Origin to be Sought on Isle. Prof. Metraux of France Sails for Easter Island to remain 7 Months Studying Relics . . . to clear up mysteries that have baffled investigators for centuries." They are not likely to be cleared up so quickly, but are more likely to lead into deeper mysteries, as is usually the case, that can be cleared up in the final analysis only with the help of the *Secret Doctrine.* "Easter Island's Mystery Draws Scientists," says *The Literary Digest,* September 8, 1934. "Two Expeditions, One From Europe and Other from America (Museum of Natural History, New York), Will Study Huge Relics of a Lost Civilization in South Pacific." It was further observed:

> The most striking things about the islands are its "megaliths," or huge stone prehistoric monuments . . .
>
> Most conspicuous of all are the large statues representing human torsos and heads rudely carved, with exaggerated ears and retrousse noses. Nearly 600 of these statues have been found, the largest seventy feet long, still lying unfinished in the quarry which occupies the crater of the largest volcano.

Many facts of observation concerning the so-called lost continent of "Mu" have been brought to more popular attention by Col.

James Churchward, of Mount Vernon, N. Y. Besides much else that has been published on it, there appeared a rather surprisingly good article in the *Sunday Mirror Magazine Section,* September 9, 1934, with the rather sensational title: "Science's Amazing New Facts on the Mysterious Lost Continent of 'Mu' and the Ages-Old Puzzle of Easter Island Seems on the Verge of Solution." At the heading of the article "Are contrasted Symbols discovered in India and on Easter Island in the far Pacific Ocean, showing their remarkable similarity . . . Was there a time, eons ago, when Easter Island was part of the lost continent of Mu, whence voyagers fared to India. These symbols would indicate it." Indeed, it is so.

Some Facts About the Continents

The article referred to on the lost continent of "Mu" is on the whole good. Only some of the most vital parts of the article may be quoted here:

> From a newly discovered people living in New Guinea in the Malay Archipelago—and from a comparison of stone writings found in three widely separated parts of the world—science believes itself at last on the verge of learning the amazing prehistoric story of a great continent which once occupied a considerable part of what is now the deep South Pacific Ocean.
>
> . . . Mu . . . this huge continent was engulfed by the sea measureless centuries ago.
>
> . . . The stone writings in particular of the Mohenjo-daro culture in East India, bear astonishing resemblance to those found on the monoliths of Easter Island.
>
> Mu must not be confused in any way with Atlantis, the legendary lost continent, which was in the Atlantic between Africa and South America. Once believed to be fabulous, Atlantis is now widely accepted by scientists, many of whom believe that the Atlanteans, when their continent slid into the sea eons ago, fled in boats and became the progenitors of the Egyptians to the Eastward, and of the Mayas to the Westward on our own continent. . . .
>
> Evidence of such colossal destruction is alleged to have been found by Col. James Churchward, of Mount Vernon, N. Y., in the Grapevine Canyon in this country. It was, he reported, a temple inscription reading: "This temple is erected to the memory of Mu, the motherland of men, which has been submerged with myriads of souls. The sun shines no more upon her. She is dead."
>
> However authentic these carved inscriptions may be, there is

> no doubting the fact of recent discovery of a mysterious lost race of 200,000 souls in the heart of the huge island of New Guinea, in the Malay Archipelago, whose existence had hitherto been unsuspected. Perhaps their forbears were once inhabitants of Mu!
>
> In the South Seas the tradition of this great lost continent persists. It is celebrated by rites in most of the islands, especially in New Guinea. These ceremonies, known as the "Ansoes," or "the Judgment of the Gods," refer to an era of the past when a mystic sky-deity destroyed by flame and flood the empire of the lost race.

The "mystic sky-deity" could be none other than Karma-Nemesis, or the results of the operation of the Law of Karma according to the forces set going by the races. The true elect survivors have preserved the tradition, the story and the truth to this day. It is to be found in the *Secret Doctrine* of the ages.

"Prove All Things"

Under this old caption the New York *Times* of September 21, 1934, prints an editorial, the essential part of which says:

> The annual addresses of President Hopkins at the opening of the Dartmouth College year have usually revealed energizing thoughts applied to present-day difficulties. The one delivered yesterday was no exception. It discussed several matters of high import, but what will seem most timely is its reference to public affairs here and throughout the world. It is something to get from so acute an observer the conclusion that today's troubles have largely been "created by man," and that "it is a philosophy of cowardice to assume that the mind of man cannot correct them." Anything like a defeatist attitude seems to the President of Dartmouth to be "despicable."
>
> . . . Dr. Hopkins declares:
>
> I believe it to be the duty of every real friend of governmental reform and of social advance to insist that provers be given equal space with the explorers in the great social and political experiments of the present day. Even if we accept as necessary a practice of experimentation under a theory of trial and error in its early stages and save much that would be lost if a mistake were carried to its final conclusion. As Seneca wrote: "An age builds up cities; an hour destroys them."

That all troubles of all times are "created by man," and that "it is a (false) philosophy of cowardice to assume that the mind of man

cannot correct them," is reiterated again and again in and as a teaching of Theosophy, a fundamental fact of life. Uttered through independent sources many such ideas seem often to be more generally acceptable. Their real origin is the ancient constant and eternal doctrine, however unaware of that fact various exponents in the world may be. Still, these ideas act gradually as a leaven on the mind of the race. H. P. Blavatsky has not only said, but explained Theosophically: "Let Every Man Prove His Own Work." That is all any man can ask or do who has a basis for it. That is all any true Theosophist could ask or do who is or can be a worker. Is it to be "a practice of experimentation under a theory of trial and error," or one based on *proven* knowledge? That is a vital issue, and one for which Theosophy has a consistent solution. Why not seize true knowledge that is to be found and *proved* on the basis given in Theosophy? Why not join the ranks of those who strive each and all to do so, and thus in united effort become "better able to help and teach others," to "engage in the *true* service of humanity"?

An Odd Editorial

The Oakland *Tribune* not long ago commented at some length upon the famous work of Father Ricard upon the prediction of weather by sunspot cycles, and the very tardy change of front by orthodox meteorologists upon the subject—a change far from complete even at the Padre's death. All of which is of secondary importance. Not so with its closing remark:

> Applied meteorology is a modern science. Weather forecasts are as old as mankind and the early practitioners doubtless were guided to some extent by firmamental phenomena but they lacked the astronomical information now at hand unless, as some suspect, the priests of Egypt possessed knowledge which, in the meantime, has been lost and forgotten, and the Chinese lore scarce known even now. It may well be that modern scientists are but following a path tracked centuries ago. It is certain that, in the years between, that knowledge was stamped out.

What "forbidden fruit" has this Editor been eating?

"THEOSOPHY AND THE SOCIAL SYSTEM"

A Correction

IN last month's THEOSOPHY, the article entitled "Theosophy and the Social System" begins with a quotation attributed to H. J. Raymond's *Messages to Congress, Life, Public Services, and State Papers of Abraham Lincoln.*

Mr. Raymond was a personal friend of Lincoln; was the founder, chief owner and editor of the New York *Times.* His life of Lincoln was first published in 1865, and, since Mr. Raymond's death, has been variously reprinted. For many years the quotation given in January THEOSOPHY has been given in numerous publications, from one of which the writer of "Theosophy and the Social System" copied the text as given in his article.

At the writer's request, and in accordance with the settled policy of this Magazine, efforts have been made in all cases to authenticate all citations by reference to the alleged original sources. In the present case we find that the first quoted paragraph does *not* appear in the original edition of Raymond's Lincoln. The second paragraph is substantially accurate.

For the information of all readers we here reproduce the exact germane matter as contained in the first edition of Raymond's Lincoln, pages 498-500. We have been unable to ascertain whether other editions vary from the original.

The original text runs as follows:

"On the 21st of March, 1864, a committee from the Workingmen's Association of the City of New York waited upon the President and delivered an address, stating the general objects and purposes of the Association, and requesting that he would allow his name to be enrolled among its honorary members. To this address the President made the following reply:—

" 'Monarchy itself is sometimes hinted at as a possible refuge from the power of the people.

" 'In my present position I could scarcely be justified were I to omit raising a warning voice against this approach of returning despotism.

" 'It is not needed, nor fitting here, that a general argument should be made in favor of popular institutions; but there is one point, with its connections, not so hackneyed as most others, to which I ask a brief attention. It is the effort to place *capital* on an equal footing, if not above *labor,* in the structure of government.

It is assumed that labor is available only in connection with capital; that nobody labors unless somebody else, owning capital, somehow by the use of it induces him to labor. This assumed, it is next considered whether it is best that capital shall *hire* laborers, and thus induce them to work by their own consent, or *buy* them, and drive them to it without their consent. Having proceeded so far, it is naturally concluded that all laborers are either *hired* laborers, or what we call slaves. And, further, it is assumed that whoever is once a hired laborer, is fixed in that condition for life. Now there is no such relation between capital and labor as assumed, nor is there any such thing as a free man being fixed for life in the condition of a hired laborer. Both these assumptions are false, and all inferences from them are groundless.

" 'Labor is prior to, and independent of, capital. Capital is only the fruit of labor, and could never have existed if labor had not first existed. Labor is the superior of capital, and deserves much the higher consideration. Capital has its rights, which are as worthy of protection as any other rights. Nor is it denied that there is, and probably always will be, a relation between capital and labor, producing mutual benefits. The error is in assuming that the whole labor of a community exists within that relation. A few men own capital, and that few avoid labor themselves, and, with their capital, hire or buy another few to labor for them. A large majority belong to neither class—neither work for others, nor have others working for them. . . . Men with their families—wives, sons, and daughters—work for themselves, on their farms, in their houses, and in their shops, taking the whole product themselves, and asking no favors of capital on the one hand, nor of hired laborers or slaves on the other. It is not forgotten that a considerable number of persons mingle their own labor with capital; that is, they labor with their own hands, and also buy or hire others to labor for them, but this is only a mixed and not a distinct class. No principle stated is disturbed by the existence of this mixed class.

" 'Again, as has already been said, there is not, of necessity, any such thing as the free hired laborer being fixed to that condition for life. Many independent men everywhere in these States, a few years back in their lives, were hired laborers. The prudent penniless beginner in the world labors for wages a while, saves a surplus with which to buy tools or land for himself, then labors on his own account another while, and at length hires another new beginner to help him. This is the just and generous and prosperous system

which opens the way to all—gives hope to all, and consequent energy and progress, and improvement of conditions to all. No men living are more worthy to be trusted than those who toil up from poverty—none less inclined to touch or take aught which they have not honestly earned. Let them beware of surrendering a political power they already possess, and which, if surrendered, will surely be used to close the door of advancement against such as they, and to fix new disabilities and burdens upon them, till all of liberty shall be lost." . . .

" 'The strongest bond of human sympathy, outside of the family relation, should be one uniting all working people, of all nations, and tongues, and kindreds. Nor should this lead to a war upon property, or the owners of property. Property is the fruit of labor; property is desirable; is a positive good in the world. That some should be rich shows that others may become rich, and, hence, is just encouragement to industry and enterprise. Let not him who is houseless pull down the house of another, but let him labor diligently and build one for himself, thus by example assuring that his own shall be safe from violence when built.' "

THE NATURE OF LINCOLN

Saviors of nations such as Washington, Lincoln and Grant, owe their elevation, their singular power, and their astonishing grasp upon the right men for their purposes, not to trained intellect or long preparation in the schools of their day, but to these very unseen Adepts, who crave no honors, seek no publicity and claim no acknowledgment. Each one of these great human leaders . . . had in his obscure years what he called premonitions of future greatness, or connection with stirring events in his native land. Lincoln always felt that in some way he was to be an instrument for some great work.—W. Q. J.